1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

224 animal at bay. They are bred to furnish good hunters, and castrated.[1]
[232] Dogs are called by name; such as *wakwadad*, labia minora (a male dog),
gi'n,ikdwaid, referring to age, the dog having gray hair, and *ldôa*,
552 painted (a brown dog with white patches.) Any dog is called to *'gatyd*, *súgd*, *súgd*, dog, come, come, and driven off with *sst'*, *admigd*, go away.

Preparation of Food

Primitive peoples have more methods of preparing their food than
252 they are commonly credited with. The Havasupai, for instance, have innumerable ways of preparing corn, only a few of which—the result of casual observation—are recorded here.

The grinding slab, on which nearly all wild and cultivated seeds are
4/2 ground, is roughly rectangular, 80 by 50 cm., by 10 cm. thick. A smaller slab, carried with a moving camp, is 60 by 30 cm. A shallow oval, but
[324] nearly rectangular, depression is pecked in one face with a hammerstone. The stone of which they are made is so tough that the process of producing a proper trough is very lengthy: on this account they are highly prized. The mano (*va'ha'djd'a*) is roughly a prolate spheroid, 17–22 cm. long, with short diameters of 7.5 and 10 cm. The woman sits in front of
252 the slab which rests flat on the ground, with its face slightly tilted toward her. The corn, beans, etc., are first pounded with the end of the mano, and then crushed with a pounding, rocking motion of the stone. The meal is brushed off forward with the side of the hand into a tray basket. The chaff is separated by swinging the basket, throwing its contents into the air, and at the same time blowing off the lighter particles.[2] The clean meal is then replaced on the slab to be pulverized by grinding with an additional slight rocking motion, forward and back, and to a lesser extent sideways. There can be no doubt that the shape of the metate depres-
4/2 sion and mano among Indians in general is in part the result of the miller's movements. When not in use, the grinding slab is turned upside down with one edge resting on the mano to keep it clear of the ground. A brush is used for cleaning the metate. This is a bundle of mescal leaf fiber, 20 cm. long., bound with a cord for a distance of 4 or 5 cm. at the center.

Stone mortars (*dwigwetu'tid; dwi*, stone, *gwe*, something, *tútid*, to
[252] pound) are also used for pounding corn, pifion nuts, or dried meat. These measure 15 to 20 cm., with a hollow 10 cm. in diameter. The pestle (*va'ha'djd'a*, mano) is also stone.

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[231] [1]Dogs are not used for transportation, nor eaten so far as I know. The dogs of sixty years ago are said to resemble those of today, which in turn are in general similar to the North American breeds figured by Allen. Is it possible that they are relatively unmixed and therefore worth study?
[2]Illustrated in Mason, O. T., (k), Plate 109.

1 [I.e., hunting dogs.—Analyst]

1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

Young

231 eagles and hawks are captured in the nest and raised in captivity until
237 the plumes may be plucked. A shade is erected over a replica of the nest
417 in which the helpless bird is placed; when he grows he is tethered. Preferably a cage is built which resembles the frame of a sweatlodge but is somewhat higher. Brush is placed on top for shade. Cross sticks inside support a nest, on a level with which is a doorway for feeding.

237 Feathers are split beginning at the tip, and the narrower vane discarded. The shaft of the wider vane is scraped thin and trimmed. The
411 whole length of the plume is used; these are about 13 cm. long for reed
531 arrows, 23 cm. for willow. The shaft is decorated as shown (Fig. 25) before the vanes are placed; the bands are 1 cm. wide on reed arrows, 2 cm. on willow. Sometimes the whole distance covered by the vanes (or most of it) is colored red alone, and occasionally the entire shaft is painted red. This painting is purely decorative: these are not property

Fig. 25 (50.2-1222). Method of Feathering and Painting an Arrowshaft. The colors used are indicated as follows: heavy black, black; heavy stippling, green; light stippling, red.

411 marks, for a man could always recognize his own arrows. Glue is applied at the points where the vanes are to be bound on, and also over the paint, where it serves as a varnish. Sinew is chewed and drawn between the teeth until it is soft, when it is wrapped several times around the nock end by twirling the shaft. A few barbs at the tip of the first vane are caught under the wrapping, then a few of the second vane under the next turn, finally the third, and the wrapping is then completed. The vanes are carefully straightened and the quills of all three simply wrapped with sinew. The sinews are not tied, the glue holding them fast. The edge of the vane is next trimmed back toward the shaft so that it is broader at the tips than the butt,[1] except that the last few barbs at the butt and the down are left long. The ends of the barbs at the tip are cut off square to the shaft. Flight is retarded if the vanes are left broad. Three vanes are always used. Many arrows have one of the vanes in the plane of the nock, but this is not essential. Arrows twirl in flight, but the vanes are never placed spirally. Arrows are left in the sun to dry for

[1] This is not properly shown in the illustration.

1: Spier E-5 (1918) 1928
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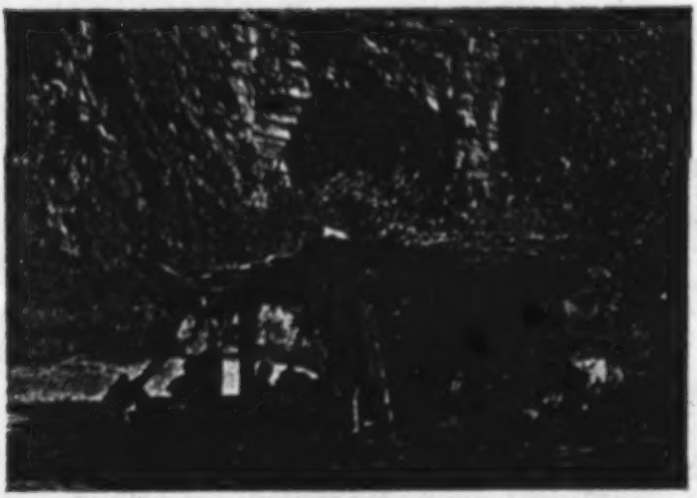

Fig. 34. A Shade or Open-Sided House.

[231]
[492]

Fig. 35. A Rectangular Shade House.

2:11iff Y-5 (ca. 1901) 1954 NT14 Plateau Yumans NT14
Havasupai

soft. They joked, hilariously mimicking the picture we would make on our return—wilted as a squash vine severed from its root.

We jogged on until we came to the mile-long strip the Indians used as a race course. Without an instant's warning, my horse took the bit in his teeth and ran like the wind. At the mile's end, he stopped, heaving and gasping for air. He was, I discovered later, Walapai Bill's best race horse.

Our party of three and the two men from the forest reserve followed old Ute along the widening stream, which was so highly charged with minerals that every root, branch or leaf obstructing its flow was coated with solid stone. I gathered some of these leaves from the stream; each tiny vein and serrated edge was plainly marked in the stone coating. The debris along the banks had been transformed into a filigree of great beauty, concealing hollow places and deep caverns that became a danger when one walked too near the edge.

We passed Navaho Falls, so concealed in its jungle of tangled growth that we could not see it, but only heard its roar as it dashed over cliffs and boulders. This was the first large falls, and by some considered the most beautiful, perhaps because of its isolation.

The stream dropped rapidly, but we continued at the same level, traveling on a wide shelf that flanked the chasm. On the rim above Bridal Veil Falls we halted and looked down on the impressive scene two hundred feet below. Here the canyon formed a bowl or amphitheater, centering attention on the falls. The river spread across a high, wide cliff, dropping like a wind-tossed, gossamer veil into a deep blue pool. Thick mysterious folds of mist churned up from the pool, curtaining the gnomelike caves. Weird mineral formations, deposited by the water on shrubs and vines, covered the canyon walls on either side. Shaded by tall trees, the floor of the bowl was a tangle of bright green grass, climbing clematis, mosses, ferns and columbine.

In the past weeks we had visited this amphitheater several times and entered the caves back of the falls, finding giant stalactites and stalagmites and long stone-coated tendrils of maidenhair fern,

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
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should the man born with a mental advantage over his fellows exercise that advantage any more than the man born with a physical advantage? We have not quite ceased to worship the Sullivans, the Corbetts, and the Fitzsimmonses, and, where we have, we have transferred our worship to the intellectually strong, many of whom are no more worthy our homage than the prize fighters. So now it is the intellectually strong who prey upon the intellectually weak, and, as in the physical conflict, it is inevitable that the weak "go to the wall." In simple cunning the Havasupai Indian may be our superior, but in deep craft he is "out of the field." His bow and arrow tipped with obsidian or flint pitted against our repeating rifle; his rolling of heavy rocks opposed to our Gatling guns; his mule and burro against our iron horse; and his pine torch against our electric light,—all demonstrate him to be in his intellectual minority, or at an intellectual disadvantage. He makes a fine figure in our romances, but I sadly fear that the knell of his doom has sounded, and that a few generations hence he will be no more.

Wallapai and Havasu Canyons, far more than the Grand Canyon, meet the popular idea as to what a canyon is. Their walls are narrow and precipitous, and one staying in their depths must be content with a late sunrise and an early sunset. Just above the rude bridge before described are several natural reservoirs of water. Here the canyon is not more than from one hundred and fifty to two hundred and fifty feet wide. This close proximity of the walls, which fairly overshadow one, compels one to feel his insignificance far more than when he stands in the wider and more comprehensive vastness of the Grand Canyon.

3.James T-5 (ca.1900) 1903
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Havasupai

ment. There is no comparison between the children of the same ages of the Havasupais and the Navahoes or Hopis. And yet, when they enter school, some of the Havasupais learn with a rapidity equal to that of these other children. 181

It seems strange to find a people whose children have no equivalent for dolls; nothing specifically to care for. They are capricious in their treatment of their domestic animals, cats and dogs, sometimes petting them to excess, and then lifting the yelping or squalling creatures by the legs, twisting these members over their backs, or otherwise torturing them. [23]

The boys and the girls, as well as the men and women, are expert horse riders. Every family has its horses, and the children ride from their earliest years. Even as I write I catch glimpses now and then of a red-shawled girl on horseback and hear the hard strike of the horse's hoofs as he dashes along at break-neck speed along the trail near the hawa of my host. All ride astride, and are as fearless in ascending and descending the steep trails that give access and egress to their canyon home as the wildest and most expert of the Rough Riders. 492

One of their great sports and gala times is when visiting Indians — Navahoes, Hopis, or Wallapais — come with fleet horses and races are arranged for. While they have no "Derby Day," they have days on which half the personal property of the village is pledged on the success of certain horses. They are inveterate gamblers; and blankets, buckskins, saddles, bridles, Navaho jewelry, horses, burros, and everything "gambleable" are risked on the outcome. And what an exciting scene an Indian horserace is, and how picturesque! There 541 525 [574]

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

526 868 confirms this. From earliest childhood they are expert swimmers, boys and girls alike learning the art often before they can walk. I have seen mere babies placed in the creek and ditches by their parents and older brothers, and one can scarcely say they are taught to paddle, for it seems to come instinctively. There is not a child in the village who cannot swim and dive expertly, and there is no greater fun than to expend a dozen nickels by throwing them into one of the reservoirs and having the children dive for them. Sometimes they can be induced to bring the coins up in their teeth, even picking them in that manner from the sandy bed of the reservoir. They are as expert swimmers as the children of the South Seas. No Kanaka going out to meet an incoming steamer could ride the billows more daringly than the boys and girls of the Havasu swim in the rapid currents of their little stream. I have been with them to-day for a couple of hours. The boys dived into deep water and rose and fell like loons. I amused myself by throwing a stone into ten or more feet of water, and four or five of the boys would dive for it and get it almost as quickly as I could throw it. It was no sooner in than it was out again. One of the little girls, a sister of one of the boys, stood watching the sport. She became so interested that, suddenly, without removing her calico dress, she jumped into the deep place and enjoyed the fun with the rest.

526 ● 231 Then, a Havasupai man, riding a burro, brought the animal down into the stream where it was shallow and had a gravelly bed. For an hour he and the boys amused themselves by swimming back and forth through the deep pool, and every now and again one or another would jump on the creature's back and, hanging on,

3:James T-5 (ca.1900) 1903
NT14 Plateau Yumans NT14
Havasupai

overbalance him, or make him turn a somersault. The burro bore it all good-naturedly and seemed to object very little to the fun: the only time he showed decided inappreciation was when the Indians got him down into deep water and forced his head under for too long a time.

A little later on a horse was brought, who entered into the sport as if he were used to it. He swam back and forth and took to the water as willingly as a child takes candy. The boys hung on to his mane, got on his back, his neck, or hung on to his tail, and, to all seeming, it was all the same to him.

Though they are so fond of the water, the Havasupais cannot be called in some respects a cleanly people. Far from it. Though they take the sweat bath almost as a religious rite[1] and their skin is thus kept clean, there is another kind of cleanliness in which they are very remiss. It would be unreasonable to expect that people living in the exposed wicker huts of the Havasupais could approach anywhere near the ordinary white man's standard of cleanliness. But certainly they might have a higher standard than they do. Lice swarm in the heads of the children and most of the women. On the other hand, all the younger men are particular to be cleanly in this regard, and dress their hair with skill and neatness. Bed-bugs abound in Havasu Canyon as in no other place on earth. They swarm everywhere, and are absolutely found in clusters in the sand, under the old bark of decayed trees, and in every conceivable and inconceivable lodging-place. The warm sand and the seductive moisture that obtains during the major part of the year must be especially conducive to their

[1] See "In and Around the Grand Canyon."

Some of the skins are dressed with the hair on and are used for clothing, as sleeping mats, or are sold to the travellers at the trains or traded at the stores on the railway. But many of the better skins are carefully tanned and dressed and converted into buckskins, as before stated.

This, indeed, is one of their staple articles of trade, good buckskins fetching as high as five dollars and even ten dollars cash. I have several times seen a blanket for which I had offered eight dollars or ten dollars readily exchanged for a simple buckskin, and it is not an unusual occurrence to note a trade where a fair Navaho pony is given for a large and well-dressed skin.

The outside Indians that the Havasupais are familiar with are the friendly Wallapais, whom they call their cousins, the Hopis and the Navahoes. They have often had wars with the hated Mohaves, Apaches, and Paiutis. The Chemhuevis, Pimas, and Maricopas are their distant, little known, but accepted friends. Far-away Zuni is Si-u, and still farther Acoma is Ac-o-ca-va, and though intercourse with the people of these villages is rare, it has always been friendly.

For the grazing and watering of their horses and other stock each head of a family has a certain region allotted to him, over the boundaries of which he may not allow his stock to wander, except when removing them or by special permission. Manakacha, the head Kohot, takes the range formerly owned or controlled by Captain Navaho, the late Kohot, viz., the region of Black Tanks. Rock Jones (the chief medicine-man) has Topocobya Canyon and the plateau above as far as the other side of the Grand Canyon towards the Mystic Spring Trail, where begins the territory of Vesna, Captain Burro, and

231 423 Chickapanagie. This includes the south banks of the Grand Canyon towards the Little Colorado River and including the Mystic Spring, the Bright Angel, the Grand View, Hance's old and the Red Canyon Trails, in the neighborhood of which, for centuries, the Havasupais have been descending. Indeed, it was the Havasupais who made the "Indian Gardens" that are so charming a feature of the Bright Angel Trail. Sinyela has the upper part of Havasu Canyon reaching to Bass's camp at the Caves, named by the Havasupais Wai-a-mel. Uta and Waluthama have the lower portion of Havasu Canyon, around to the head of Beaver Canyon and all the territory on the south side as far as Hack-a-tai-a—the Colorado River.

577 578 Thus there are no disputes arising over the wrongful pasturage of stock, as each Indian regards himself as bound by the strictest ties of honor not to deviate from these established and long-observed boundaries.

131 423 As I have before stated, the Havasupais at one time owned the whole of the Kohonino Forest region and also the trails into Hack-a-tai-a (the Grand Canyon). From time immemorial they have hunted from Havasu (Cataract) Canyon to the Little Colorado, and, of course, have had access to the water pockets, or rock tanks, in which rain water accumulates all along this dry and springless region. In talking with one of the Indians 648 recently he asked me if the Great Father at Washington could do nothing for him and his people so that they might still continue to use the water pockets of their ancestral hunting-ground. He said, "You sabe Ha-ha-poo-ha (Rain Tank) and Ha-wai-i-tha-qual-ga (Rowe's Well) and Ha-ga-tha-wa-di-a (the water hole near Hance's Camp) and Ha-ha-i-ga-sa-jul-ga (Red

plums, almonds, and pomegranates, there being only a few trees of the latter three kinds. 245 177

Whiting lists the following aboriginal cultivated plants: corn, pumpkin, squash, Hopi sunflower, three varieties of beans (tepary, kidney, and lima), cotton, and gourds. Introduced plants include peach, pear, plum, apricot, fig, apple and walnut trees, watermelons, cantaloupes, blackeyed peas, devil's claw and alfalfa. Plants introduced, but rejected or used very little, are onions, chilies, sweet potatoes, tomatoes, peas, wheat, and cherry and almond trees (Whiting n. d., 60). 241 177

Spier (1928, 108) reported antelope to be the most plentiful large game animal, with mountain sheep and deer also in good supply. Mountain lions were killed occasionally, but the meat was generally abhorred. Smaller game included cottontails, jackrabbits, squirrels, and various kinds of birds. McGregor (1951, 17) reports predators now present on the plateau are lions bobcats, coyotes, badgers, and probably foxes. The Havasupai are now restricted to hunting deer and antelope only in the legal season. Rabbits are an occasional item in the daily fare, but most meat is obtained by purchase from a store or by butchering Havasupai-owned beef. The Havasupai did not eat fish, and, although Havasu Creek has been stocked several times, few Havasupai will eat fish even today. Apparently, the next storm following introduction of fish kills them or washes them down to the Colorado River. 136 262 [224]

The Reservation and Its Administration

The original Havasupai Reservation, established in 1880, consisted of an area 5 mi. wide by 12 mi. long lying on the floor of Cataract Canyon and the adjacent Esplanade. In 1882, the reservation area was reduced to 518.6 acres located entirely within the confines of Cataract Canyon. In 1940, four sections of land on the plateau, outside the National Forest boundaries, were added to the reservation to give the Havasupai water rights on various springs used by their stock. Horses and cattle owned by the Havasupai graze in the Grand Canyon National Park, which completely encompasses the reservation proper, and also on National Forest lands adjoining Grand Canyon National Park to the west and south (Ladd, personal communication, 1952). 657 131 [423] [231]

Government Services

The Office of Indian Affairs administrative headquarters, located almost 100 mi. away at Valentine, Arizona, is the Truxton Canyon sub-agency, which also serves the Walapai, Yavapai, and Camp Verde Apache. A resident agent at Supai acts in an advisory capacity to the tribe and is in charge of government-owned property on the reservation. A sub-agency was first established in Cataract Canyon about 1895 (Whiting n. d., 21). 657

311 were inherited. The Esplanade seems to have been used with increasing
●[231] frequency after the Havasupai acquired horses in some numbers. Even today, with cultivated alfalfa, only a few horses can be kept in the canyon. Owners of horses and cattle pasture their animals on range lands set aside for that purpose on the plateau. However, the Esplanade, located nearer
[131] Supai, and eroded into a series of blocks by ravines which can be crossed only at their upper ends near the base of the Whitewall, made convenient pasture which required no fencing and thus could be utilized individually.

Economic Transition

648 Early Havasupai contacts with the white man were infrequent and made little or no impact upon Havasupai economy for almost 100 years. Spier (1928, 83) reports that the Havasupai were discovered by Padre Francisco Garcés, who spent a few days in Cataract Canyon in 1776. Only two or three parties of white men made face to face contact with the tribe during the following century. Whiting (n. d., 19) considers the few Spanish influences which filtered to the Havasupai to have been passed primarily along established prehistoric trade routes, especially the one between the Hopi and the Havasupai. Cessation of Spanish activity was followed about 1830 by entrance of American trappers, and a little later by American exploratory expeditions into the area.

The first significant contact between Havasupai and white Americans involved prospectors and miners who entered Cataract Canyon following the 1863 discovery of gold in the Prescott area. By 1880, a lead deposit had been located below Havasupai farm lands in the vicinity of the waterfalls.
[135] Mining activity so near the agricultural area posed a threat to Havasupai economy, and quick action by military authorities brought about establishment of a reservation that same year (Whiting, n. d., 20). The initial mining operation failed because of transportation difficulties, but this did not mark the end of prospecting or mining attempts in Cataract Canyon.

On the plateau, the Havasupai were being squeezed in a pincers between the Walapai on the west, who had forced them from Mono Canyon and adjoining lands, and the Navaho on the east, who were invading the area between the Hopi mesas and the Havasupai camps. For a time, the Walapai and Navaho tribes had served as buffer groups between the Havasupai and direct white pressure, but eventually cattlemen moved into the Havasupai plateau range. Tourist interest in Grand Canyon furnished another pressure
[657] point (Whiting, n. d., 20). Establishment of a subagency and a day school in Cataract Canyon in 1895 marked the beginning of a period of increased isolation for the tribe. Families were induced to remain in the canyon while their children attended school. (Informants state that for a number of years the school year included the summer months, with a recess during the coldest winter months.)

464 $50 to $70 for most of the year; school laborer, $35 to $50, and school housekeeper and cook, $120.
657

465 In 1958 the salaried positions open to Havasupai living on the reservation included postmaster, tribal tourist manager, policeman, and mail carrier. Salaries for three of the jobs ranged from $60 to $150 per month. The mail carrier was on an annual salary of $4100. Of 30 families, 24 received welfare assistance, the income from this source totaling about $2,500 per month. Victor Collins, the resident agent, estimated that 15 men packing for the store and the tourist enterprise averaged approximately $750 each annually. He placed the garden crop value at about $300 per family. Perhaps an index to the cash income for the tribe may be found in the amount spent for groceries at the tribal grocery store. It was reported that an average $2,000 grocery order is stocked at approximately six week intervals.

For some years prior to 1951, the Indian Service annually paid an estimated average of $800 to $1,000 for repair of ditches damaged by flood in Supai. Kelly (1953, 53) reports the Office of Indian Affairs budget for 1953 to have been $2,545 for irrigation operation in Supai, which sum, of course, covered costs in addition to wages.

231 About 20 Havasupai families each own a few head of cattle which bring
511 a small and sporadic cash income and furnish some meat for family consump-
434 tion. The number of horses owned by the Havasupai is pertinent to their cattle ownership problems. For many years, available range was overstocked with horses which the owners could not be induced to sell. After much urging, the Havasupai sold three carloads of horses in 1947, and in subsequent years their herd was further reduced to a level more consistent with their needs and with their expressed desire to increase cattle herds. However, the presence of wild horses which deplete available range continues to pose a problem.

434 Some minor sources of income include sale to tourists of baskets
511 woven by a few of the Havasupai women, sale of a few tanned buckskins by men to members of other tribes, and winning of rodeo prizes by younger men who enter competitions in neighboring communities. Havasupai men, being excellent horsemen, are in demand by neighboring ranchers. Perhaps more
[464] than a dozen young men work periodically as ranch hands and regularly participate in autumn roundups of cattle owned by the Walapai tribe and by white ranchers.

464 Havasupai who leave the canyon to find employment outside may be-
166 come permanent residents of neighboring communities, but their ties with
[574] relatives living in the canyon and their sense of identification with the tribe remain strong. Visits to Supai are made with some frequency, and such
[425] individuals do not voluntarily relinquish claim to lands in the canyon. If their fields are used by others, as they usually are, ownership will pass in

4: Smithson E-5 (1951-1958) 1959 NT14 Plateau Yumans NT14
Havasupai

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A

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B

Fig. 12. Infancy and childhood. A, Twins, Ned and Ted Grounds, eight months old (Ned died two months after this picture was taken). B, Tommy Siyuja, age two years. C, Rena Paya, age six, with doll in toy cradleboard made for small girls.

524 177 hood for both boys and girls. These have been superseded by commercially manufactured toys.

853 The breast (or a bottle) is almost invariably offered when a young baby cries. When the infant is four or five months old, he is fed fresh peaches, mashed by the mother's fingers on the metate, or soup from stewed, dried peaches. He also receives some premasticated morsels of corn or other items from the family meals, transferred by the mother's fingers from her mouth. At about one year the baby eats thin cornmeal mush, and the softer foods are no longer specially prepared for him, but meat and other coarse foods are ground on the metate, or premasticated until the baby has enough [462] teeth to chew adequately. An informant stated, "The mother does most of the feeding, but if she is busy, the father will do it. A man likes to do things for his baby."

Sitting and Crawling

854 868 At three or four months of age an infant is removed from the cradle and encouraged to sit alone. He is also permitted freedom to crawl on the ground. No babies were observed scampering rapidly over the ground in the way an experienced crawler will do on a smooth floor. An infant crawling out-of-doors appears to move cautiously, stopping frequently to sit up and handle clods, rocks, and sticks, or to investigate any obstacle he encounters. Parents usually let a baby explore unhindered. However, when an object is taken from a baby, it is not grabbed hastily nor is the baby handled roughly when he is removed from a place where the adults think he should not be. Parental behavior tends to be calm and gentle. If a protest is forthcoming from an infant whose play has been interrupted, it is seldom more than a puckered face or a brief wail. The mother may distract the baby with a toy, or she may simply turn her attention elsewhere after quietly telling the baby to be still. The baby may attempt to recapture his mother's attention, but he quickly loses interest and resumes his playing.

● 231 Dogs, which are attached to every household, may approach a cradled child to sniff or lick his hands or face. An infant seldom shows fear of a dog, but if he does, the dog is quickly and loudly driven away. This constitutes the most frequent occurrence of harshness in connection with the baby, for a dog is often addressed sharply and may be kicked or beaten if it doesn't respond immediately. Nevertheless, dogs are nearly always within the baby's range of vision, and by the time he reaches the crawling stage, a baby begins to play with any dog that stays within reach of his hand. The dog's ears and tail may be pulled or twisted, or its eyes poked by small fingers; later, as the child grows more active, a dog is sat upon, tumbled about, and pinched; and still later on, it is lassoed, tied, and dragged about.

757 [753] [262] It is believed that blisters on the tongue or inside the mouth of a nursing infant are a result of the mother's breaking the salt taboo. The blisters are treated

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A

C

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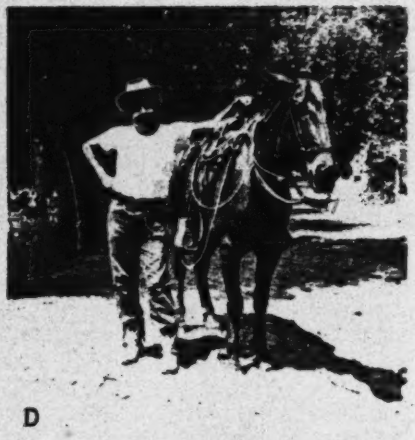

D

Fig. 14. Adolescence and youth. A, Linda Chick, age 12. B, Neil Uqualla, age 12. C, Lorena Marshall, age 17. D, Bert Jones, age 25.

4: Smithson. R-S (1951-1958) 1959 NT14 Pinkson Tumene NT14 Stevenson

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(234)
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Fig. 19. Women grinding corn. A. Edith Patsoey prepares green corn for johnny cake type of bread. B. Mamie Chick grinds dried and parched corn.

11: Shufeldt D-4 (no date) 1892
NT14 Plateau Yumans NT14
Havasupai

175 Mr. Cushing's best account of these people, however, is published in another connection, wherein he relates how he made a long and dangerous journey from Moqui to the Supai Cañon.*

Following his description of hazardous descent into that fearful gorge, Cushing goes on to say in his article, that "the first Ha-va-su-pai I saw
[291] may be taken as a type of his race. But lightly clothed, a strange close head-band around his temples, he swiftly passed from one bush to another as we we emerged from the little grove. Below us stretched a
[133] green, moist plain of sandy soil, nearly two miles long by half a mile at its greatest width. We could catch only occasional glimpses of it through the rank growth of willows, the leaves of which everywhere brushed our heads as we rode along the river trail; these glimpses,
[241] however, revealed numerous cultivated fields of corn, beans, sunflowers, melons, peaches, apricots, and certain plants used in dyeing and basket making, and usually carefully protected by hedges of wattled willows or fences of cottonwood poles. Everywhere these fields were crossed
[312] and recrossed by a net work of irrigating canals and trails. Here and
[342] there were little cabins, or shelters, flat-roofed, dirt-covered, and closed in on three sides by wattled flags, canes, and slender branches, while the front was protected by a hedge like those of the fields, only taller, placed a few feet before the house, and between which and the house burned smoky fires."

"The houses were always nestled down among the thick willows
[361] bordering the river, or perched on some convenient shelf, under the shadows of the western precipice. In several places, within some of the great horizontal cracks of these western cliffs, and often high up, were little buildings of stone laid in mud plaster, and not unlike the cliff dwellings we had observed on the way down, and of which ruins exist in almost every cañon throughout the great southwest."

"When we again caught sight of our Kuhni, in a little opening near the trail, he was evidently uncertain whether to run forward and warn the tribe—whose voices, mingled with the barking of dogs and the murmuring of the river, could be heard below—of our coming, or wait to greet us. Finally, he shouted in a rapid, gurgling, soft sort of language, that the villagers were coming; and then, with sort of a questioning smile, turned toward us, keeping up a ceaseless gibberish, but eyeing me closely, and evidently thinking me the most curious member of the
114 175 party."

The only other facts of importance given in this narrative are that
[756] those Indians have their medicine men and use the "sweat house," a
[515] plan of treatment seen among many other tribes. They have a great
[231] number of dogs about their village, and many of the families are blessed with from five to six children. They are, so far as the writer is aware,
[648] upon excellent terms of friendship with the whites. I am not aware

*Cushing, Frank Hamilton. "The Nation of the Willows." The Atlantic Monthly, September, 1882, pp. 362-374. The quotation I make is from page 374.

487 bare, smooth face of a cliff which slopes
491 at an angle of forty-five, fifty, even sometimes sixty degrees. The surface, after being roughened, is overlaid with little branches of cedar, upon which larger sticks and stones of great weight are laid, the whole being filled in with dirt and a sufficient quantity of pebbles to guard against washing away. If such a surface be interrupted by a crevice, the two sides of the latter are notched, a fragment of rock fitted in, and the whole covered as before described. Considerable nerve is required, however, to pass these trails. The foothold is always uncertain, and one of these oblique zones, along the centre of which the trail passes, is bounded below by fifteen hundred feet of jagged, rapidly descending rock-masses; above, by two or three hundred feet of beetling, rotten cliffs.

● 231 Besides their horses, which are adventurers as wonderful as the Indians themselves, through their canon training, they have a few dogs, often wolfish, always mongrel, and six or eight lonely cats, which are extravagantly prized by their possessors, and well fed, yet so worried by dogs and children that they resemble half-starved wild beasts of the feline tribe rather than the descendants of the sleek, domesticated animal of civilization. Not unfrequently beautiful little coyotes are to be seen about
[776] the camp, and these, as the emblems of his own ancestry, his national deity, are affectionately fondled and petted by the Ha-va-su-paí; being allowed a place at the family bowl even in preference to the women or children. Add to these certain sand lizards and many noisy birds of prey, kept more for their feathers than as pets, and the list of Ha-va-su-paí domestication is complete.

521 During intervals in the labor of the
46 fields, the men may always be seen gathered in groups of six or ten, chatting together; and the women, always busy, exchange visits while at work

[P.554A]